" Verse (1) When the devas and asuras
struggled together,
both of the race of Prajapati, the devas
took the *UdgiiJza (Om),*
thinking they would vanquish the asuras
with it.

ft (2) They meditated on the *UdgitJm (Om)* as ttie breath
(scent) in the nose, but the asuras pierced
it (the breath) with
evil. Therefore, we smell by the breath in
the nose both
what is good-smelling and what is bad-
smelling. For the
breath was pieiced by evil.

" (3) Then they meditated on the *Udgifha (Om)* as
speech, but the asuras pierced it with evil.
Therefore, we
speak both truth and falsehood For
speech is pierced by
evil.

tt (4) Then they meditated on the *UdgitJia (Om)* as the
eye, but the asuras pierced it with evil.
Therefore we see
both what is sightly and unsightly. For the
eye is pierced
by evil.

" (5) Then they meditated on the *UdgitJia (Om}* as the
ear, but the asuras pierced it with evil.
Therefore we hear
both what should be heard and what
should not be heard.
For the ear is pierced by evil.

<((6) They then meditated on the *Ud^itJia (Om}* as the
mind but the asuras pierced it with evil.
Therefore we
conceive both what should be conceived

and what should not
be conceived. For the mind is pierced by
evil.
" (7) Then comes this breath (of life) in the
mouth.
They meditated on *the'UdgifJia (Om)* as
that breath. When
the asuras came to it, they were scattered
as (a ball of earth
would- be scattered when hitting a solid
stone).
<t (8) Thus, as a ball of earth is scattered
when hitting
on a solid stone, will he be scattered who
wishes evil to one
who knows this, or who persecutes him ;
for he is a solid
stone."
Section VIII and the first two verses of
Section IX
are an interesting dialogue on the *First
Cause* between two
Brahmanas named Silaka Salavatya and
Kaikitayana Dalbhya